Millennial Star

"Jesus saith unto her, touch me not; for I am not yet ascended to My Father."

No. 12. Vol. 102 Thursday, March 21st, 1940

POETRY

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting.
And cometh from afar.
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

—*William Wordsworth.*

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave.
Await alike th'inevitable hour:
The paths of glory lead but to the grave.

Nor you, ye proud, impute to these the fault
If Memory o'er their tomb no trophies raise,
Where through the long-drawn aisle and fretted vault
The pealing anthem swells the nore of praise.

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have sway'd,
Or waked to ecstasy the living lyre.

Full many a gem of purest ray serene
The dark unfathm'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

—*Thomas Gray.*

Taken from "Elegy Written In A Country Churchyard."

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 12. Vol. 102 Thursday, March 21st, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—(Rev. 14: 6.)

★

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THIS WEEK'S COVER

"JESUS saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John, 20: 16-17.) See page 178.

Easter And The Resurrection

By David A. Smith

(President of the Canadian Mission.)

President David A. Smith

AT this season in many parts of the world people will be observing Easter. The first observance of this day is not definitely known. It is thought the term was derived from the Saxon Ostara, or Eostre the goddess of spring. Some think it to be an outgrowth of the Jewish Passover. In the early church it was designated the festival of Christ's crucifixion, later it commemorated both the crucifixion and the resurrection and finally only the resurrection. Until the year 325 A.D. there was no uniformity in the day observed. During this year the Council of Nicaea decided that there should be uniformity in the date of observance, and the Sunday immediately following the fourteenth day of the so-called Paschal moon was decided upon. This happens on or first after the vernal equinox, generally between March 22nd and April 25th. The Friday immediately preceding Easter is called Good Friday and was known as the "Festival of the Crucifixion."

The observance of this day helps to preserve for us. the fact that our Lord and Saviour lived upon the earth, and faced the problems commonly incident to mortal life. He grew to manhood and showed openly through His teachings and miracles, that He was no ordinary man, but one with divine power—power to heal the sick and to raise the dead. Although He used such methods to convince the unbeliever and strengthen the faith of His followers, only a few saw His divine nature and followed Him in faith.

After His death many who professed to believe in Him, turned away, when they saw that men had taken His life; they were lacking in faith and could not see beyond their day.

Early on the third day after the crucifixion of our Lord, Mary Magdalene and Mary. the mother of Jesus, came to the sepulcher with spices and ointment. They wondered whom they should get to roll away the stone from the door, but when they came they found the stone already rolled away. An angel of the Lord addressed them saying:

> Fear not ye. for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay. . . . And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold. Jesus met them. saying, All hail. And they came and held him by the feet, and worshipped him. (Mat. 28.)

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him: but some doubted. (Matt. 28.)

And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. (Luke 24.)

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. (John 20.)

In this day we are in much the same condition as were the people in the days of our Lord. Some believed but not all; for the generally accepted belief concerning the resurrection is that the Saviour is a spirit.

Here are presented some views as to the risen Redeemer, with which, of course, Latter-day Saints are not in accord:

There was a necessity for our Lord's appearing in the manner he did to his disciples, after his resurrection, which will not exist at his second advent. In fact, to appear so at his second advent would be detrimental to the purpose then to be accomplished. Since no man can come to God acceptably, to receive the Holy Spirit of adoption, without faith in Christ, it became necessary not only for the sake of the disciples then, but for all since, that the evidence of his resurrection and change should be such as natural men could grasp and appreciate.

After they had been partakers of the Holy Spirit and understood spiritual things, they could have believed the angels at the sepulcher, that he had risen from the dead condition, even if they had seen the fleshy body of the man Christ Jesus still lying in the tomb; but not so before—the body must be away to make faith in his resurrection possible for them.

As a human being he could not come into the room without opening the door, but as a spirit being he could, and there he instantly created and assumed such a body of flesh and such clothing as he saw fit for the purpose intended. Nor can we for a moment admit the suggestion offered by some, that our Lord opened the door without being observed; for the record is plain and clear that he came and stood in their midst—while the doors were shut—probably very carefully barred and bolted too, "for fear of the Jews." (John 20.)

The lesson of his changed nature was still further emphasized by his manner of leaving their sight: "He vanished out of their sight." The human body of flesh and bones, etc., and its clothing, did not go out of the door but disappeared or dissolved into the same elements from which he had created them a few moments before.

"He vanished out of their sight," and was no longer seen of them when the flesh and bones and clothing, in which he had manifested himself were dissolved, though doubtless he was still with them, invisibly present.

We have no reason to suppose that our Lord's spirit body since his resurrection is a human body. Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable

obstacle to the faith of the disciples, who were not yet instructed in spiritual things, "for the Holy Ghost was not yet given." (John 7: 39.) We know not what became of the body, except that it did not decay or corrupt. (Acts 2: 27.) Whether it was dissolved into gases or whether it is still preserved somewhere as a grand memorial of God's love, no one knows. It will not surprise us if in the kingdom, God shall show to the world, the body of flesh, crucified for all. Those who cried crucify him may yet, as witnesses, identify the very body pierced by the spear and torn by the nails and thorns.

The Church of Jesus Christ of Latter-day Saints teaches and its members believe, without doubt or question, that:

"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." (Doc. and Cov. 130: 22.)

How foolish it seems to suppose that the Creator of the earth and all that is therein, should not have power over the elements of which houses are made. Who sincerely desires to be rid of his body and lose his individual identity, becoming part of a great universal influence? How much more satisfying to know that we are created in the image of God; that our present identity will be unchanged, save only as the spirit and the body, which constitute the soul of man, becomes glorified according to the degree of glory we have earned during this probationary state of mortal life.

Latter-day Saints confidently say with Job:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, **yet in my flesh shall I see God.**"

★

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

March 15, 1842—The editorial and printing offices of the "Millennial Star," were transferred from Manchester to 36, Chapel Street, Liverpool, with Parley P. Pratt remaining the Editor.

March 18, 1833—Sidney Rigdon and Frederick G. Williams were appointed and set apart by President Joseph Smith as Counsellors in the First Presidency of the Church.

March 20, 1842—Eighty persons were baptized in the Mississippi River by Joseph Smith as vicarious ordinances for the dead. This was one of the first performances of this vicarious ordinance in this dispensation.

March 20, 1839—Joseph Smith wrote the Epistle to the saints while imprisoned in Liberty Jail.

★

The Way of Spiritual Progress

By Ira J. Markham

IT is common knowledge that a straight line is the shortest distance between two points. In studying the habits of the honey bee it is found that this small creature, after reaching a sufficient altitude, flies direct to its destination in a "bee line."

Unfortunately most of us do not travel quite so swiftly or in such a straight line in our efforts to reach spiritual goals.

If it were only as easy to reach spiritual destinations as it is to make an automobile trip all would be well with most of us. We have our road maps, guide posts and road markers of all kinds to keep us going in the right direction. Even at night we have no difficulty in finding our way. We have implicit faith in our headlights. As long as the road is clear one hundred yards ahead, we can proceed at a rapid speed. We do not have to worry what is a mile ahead or two miles ahead as we know that when we get there the lights will still be ahead showing the way.

Our spiritual goal should be the celestial kingdom. What is the quickest and best way to attain it? If it were a place to go, our inventive genius and large corporations would soon have machinery produced to take us there.

But gaining salvation is an individual process of spiritual development. For most of us it is the trial and error method. We do something we think is right. If it is wrong we have to repent and try again. This takes time and we do not progress spiritually as fast as we should. We make too many detours.

What we need to develop is a spiritual road map and guide. Since there is one best way to do everything, why be satisfied with doing anything less than the best. It might take a little more thinking and planning and praying but the goal is worthy and success will thereby be assured.

Added Upon

A STORY

By Nephi Anderson

SECTION III.—(Continued).

BEGIN THE STORY HERE

At a great council in heaven it is decided that the spirits shall enter the earth life. The plan of salvation incorporates the advent of the Saviour for which purpose Jesus Christ the Elder Brother has been chosen. Lucifer and his hosts have been cast out in their sin and the spirits are leaving at frequent intervals for the earth world.

"SARDUS," said Homan, "I hear that you are taking great delight in music."

"That is expressing the truth mildly, dear Homan. Lately I can think of nothing else."

"What is your opinion of a person being so carried away with one subject?" asked one.

"I was going to say," answered Homan, "that I think there is danger in it. Some I know who neglect every other duty except the cultivation of a certain gift. I think we ought to grow into a perfectly rounded character, cultivating all of Father's gifts to us, but not permitting any of them to become an object of worship."

"Remember, we take with us our various traits," said Delsa. "I think, Homan, your view is correct. It is well enough to excel in one thing, but that should not endanger our harmonious development."

"I have noticed, Delsa, that you are quite an adept at depicting the beautiful in Father's creations."

"I?" she asked; "there is no danger of my becoming a genius in that line. I do not care enough for it, though I do a little of it."

Thus they conversed; then they sang songs. Tunes born of heavenly melody thrilled them. After a time they separated, and Homan would have gone his way alone, but Delsa touched him on the arm.

"Homan, there is something I wish to tell you," she said, "May I walk with you?"

"Instead I will go with you," he replied.

They went on together.

"I, too, soon am going to earth," she said.

"Is it true?"

"Yes, Mother has informed me and I have been preparing for some time. Dear Homan, I am so glad, still the strange uncertainty casts a peculiar feeling over me. Oh, if we could but be classmates in the future school."

"Father may order it that way," he replied. "He knows our desires, and if they are righteous and for our good He may see that they are gratified. Do you go soon?"

"Yes; but not so soon as you. You will go before and prepare a welcome for me. Then I will come." She smiled up into his face.

"By faith we see afar," he replied.

"Yes; we live by faith," she added.

Hand in hand, they went. They spoke no more, but communed with each other through a more subtle channel of silence. Celestial melodies rang in their ears; the celestial landscape gladdened their eyes; the peace of God, their Father, was in their hearts. They walked hand in hand for the last time in this their first estate.

PART SECOND

SECTION I.

"Even a child is known by his doings."—Prov. 20: 11.

HOW it did rain! For two long months the sky had been one unchangeable colour of blue; but now the dark clouds hung low and touched the horizon at every point dropping their long-accumulated water on the thirsty barrens, soaking the dried-up fields and meadows. The earth was thirsty, and the sky had at last taken pity. It rained all day. The water-ditches along the streets of the village ran thick and black. The house-wife's tubs and buckets under the dripping eaves were overrunning. The dust was washed from the long rows of trees which lined the streets.

It rained steadily all over the valley. The creek which came from the mountains, and which distributed its waters to the town and adjacent farm-lands, was unusually muddy. Up in the canyon, just above the town, it seemed to leap over the rocks with unwonted fury, dashing its brown waters into white foam. The town below, the farms and gardens of the whole valley, depended for their existence on that small river. Through the long, hot summer its waters had been distributed into streams and substreams like the branches of a great tree, and had carried the life-giving element to the growing vegetation in the valley; but now it was master no more. The rain was pouring down on places which the river could not reach. No wonder the river seemed angry at such usurpation.

About two miles from town, upon the high bench-land which lay above the waters in the river, stood a hut. It was built of unhewn logs, and had a mud roof. Stretches of sagebrush desert reached in every direction from it. A few acres of cleared land lay near by, its yellow stubble drinking in the rain. A horse stood under a shed. A pile of sagebrush with axe and chopping block lay in the yard.

Evening came on and still it rained. A woman often appeared at the door of the hut, and a pale, anxious face peered out into the twilight. She looked out over the bench-land and then up to the mountains. Through the clouds which hung around their summits, she could see the peaks being covered with snow. She looked at the sky, then again along the plain. She went in, closed the door, and filled the stove from the brush-

(Continued on page 186)

THURSDAY, MARCH 21st, 1940

EDITORIAL

As A Prophet Speaks

VARIOUS reactions are wont to be stirred by the private counsels and public utterances of our Church leaders. Following a general conference, or other Church gatherings where frank declarations have been made, a profound study in human nature is possible by observation of the comments evinced by the Church membership.

Always at such times there are the faithful and the undisturbed who agree to what has been said and who go home with full purpose to do those things which their leaders have spoken.

Then there is always that small number whose minds are snarled with malcontent. They knew they would not like what was said before they went to that meeting. Why they went at all it is difficult to say, unless it may be they wished to exercise their inalienable right to find fault if, when, and as often as they choose. Or it may be that the two spirits which strive in all men, strive in them on a more equal footing, and one will not let them stay completely away from the gatherings of their brethren, no more than will the other let them find complete harmony there.

Of course, on the fringe always are those definitely forlorn and much-to-be-pitied few who have lost mastery of self and who now serve a nefarious master. They come to heckle, to destroy faith, and to do the bidding of the enemy of truth. Considering their motives and their lack of scruples, they wield surprisingly little influence and engender surprisingly little disturbance.

But perhaps the most definitely heroic group in attendance at any major Church gathering is that group of undetermined number, who sacrifice their own inclinations and interests out of loyalty to the chosen leaders of the Lord—that group who find themselves paying some sacrifice either of pride, opinion, or material advantage, notwithstanding which they are numbered among the faithful in the acts of their lives because

they believe that inspiration transcends man-made thinking and planning.

And all this brings us to the question as to what must a prophet speak?

Must a prophet's words be pleasing unto all the people?—a majority of the people?—a minority of the people?—or pleasing to anyone at all? The answer is definitely in the negative in each case. Indeed, the words of a prophet need not be pleasing even unto himself, and frequently are not.

It has never been an essential function of a prophet that he please people—either for the moment—or ever. Pleasing the greatest number of people at a given moment is the way of politicians—a requisite essential to vote-getting. But the prophet has no need of votes. The Lord elected him to what is more often than not a thankless job and without his having announced his candidacy for the position.

Indeed, few prophets in any age ever pleased any comparatively great number of people among whom they were born to live and speak.

No, a prophet may speak that which is pleasing, but pleasantry is certainly neither an essential nor primary function of his calling.

The calling of a prophet is to tell the facts, under the appointment and inspiration of Almighty God, no matter what the world is thinking and no matter what men want to hear.

Some members of the Church have been heard to boast their agreement with their leaders, and therefore they follow faithfully. But suppose we disagree? Suppose these leaders annoy us by "harping" on our "pet" weaknesses. Suppose they speak the kind of truth we do not like to hear? Do we follow only where we agree? Is that a test of devotion?

The answer is again profoundly in the negative.

The next time the President of this Church, or any duly appointed leader, speaks that which seems to conflict with our own thinking or our own material interests (more often the latter than the former) may we not have the courage and the honesty to remember that it is " the words of **truth** " that " are hard against " us and " do not say that " they " have spoken hard things against you, for if ye do ye will revile against the truth."

A prophet must speak truth, under the appointment and inspiration of God, no matter what his own feelings, or counter interests, or personal preferences, and the test of loyalty and faithfulness of a Latter-day Saint is that he follow as directed by the Lord through His prophet regardless of his own material interests, private opinions, or personal convenience.

And this certainly it were well to keep in mind also—that every word of the Lord spoken through the mouths of His servants, the prophets, will yet find fulfilment, now or hereafter. When a prophet of God has spoken, it may sometimes be a question of " when," but it is never a question of "if."

RICHARD L. EVANS.

ADDED UPON

(Continued from page 183)

wood in the box. A little girl was sitting in the corner by the stove, with her feet resting on the hearth.

"I thought I heard old Reddy's bell," she said, looking up to her mother.

"No; I heard nothing. Poor boy, he must be wet through."

The mud roof was leaking, and pans and buckets were placed here and there to catch the water. The bed had been moved a number of times to find a dry spot, but at last two milk pans and a pail had to be placed on it. Drip, drip, rang the tins—and it still rained.

The mother went again to the door. The clang of cow-bells greeted her, and in a few minutes, a boy drove two cows into the shed. The mother held the door open while he came stamping into the house. He was a boy of about fifteen, wearing a big straw hat pressed down over his brown hair, a shabby coat, blue overalls with a rend up one leg, ragged shoes, but no stockings. He was wet to the skin, and a pool of water soon accumulated on the floor where he paused for an instant.

"Rupert, you're wet through. How long you have been! You must get your clothes off," anxiously exclaimed his mother.

"Phew!" said he, "that's a whoopin' big rain. Say, mother, if we'd only had this two months ago, now, on our dry farm, wouldn't we have raised a crop though."

"You must get your clothes off, Rupert."

"Oh, that's nothin'. I must milk first; and say, I guess the mud's washed off the roof by the looks of things. I guess I'll fix it."

"Never mind now, you're so wet."

"Well, I can't get any wetter, and I'll work and keep warm. It won't do to have the water comin' in like this—look here, there's a mud puddle right on Sis's back, an' she don't know it."

He laughed and went out. It was quite dark, but the rain had nearly ceased. With his wheelbarrow and shovel he went to a ravine close by and obtained a load of clay, which he easily threw up on the roof of the low "lean-to"; then he climbed up and patched the holes. A half hour's work and it was done.

"And now I'll milk while I'm at it," he said; which he did.

"I've kept your supper warm," said his mother, as she busied with the table. "It's turned quite cold. Why did you stay so long to-day?"

Rupert had changed his wet clothes, and the family was sitting around the table eating mush and milk. A small lamp threw a cheery light over the bare table and its few dishes, over the faces of mother, boy, and girl. It revealed the bed, moved back into its usual corner, shone on the cupboard with its red paint nearly worn off, and dimly lighted the few pictures hanging on the rough whitewashed wall.

It was a poor home, but the lamplight revealed no discontent in the faces around the table. True, the mother's was a little

pinched and careworn, which gave the yet beautiful face a sharp expression; but the other two countenances shone with health and happiness. The girl was enjoying her supper, the bright sagebrush fire, and the story book by the side of her bowl, all at the same time. She dipped, alternately, into her bowl and into her book.

The boy was the man of that family. He had combed his hair well back, and his bright, honest face gleamed in the light. He was big and strong, hardened by constant toil, matured beyond his years by the responsibility which had been placed upon him since his father's death, now four years ago. In answer to his mother's inquiries, Rupert explained:

"You see, the cows had strayed up Dry Holler, an' I had an awful time a findin' them. I couldn't hear any bell, neither. Dry Holler creek is just boomin', an' there's a big lake up there now. The water has washed out a hole in the bank and has gone into Dry Basin, an' it's backed up there till now it's a lake as big as Brown's pond. As I stood and looked at the running water an' the pond, somethin' came into my head—somethin' I heard down town last summer. An' mother, we must do it!"

The boy was glowing with some exciting thought. His mother looked at him while his sister neglected both book and bowl.

"Do what, Rupert?"

"Why, we must have Dry Basin, an' I'll make a reservoir out of it, an' we'll have water in the summer for our land, an' it'll be just the thing. With a little work the creek can be turned into the Basin which'll fill up during the winter an' spring. There's a low place which we'll have to bank up, an' the thing's done. The ditch'll be the biggest job, but I think we can get some help on that—but we must have the land up in Dry Holler now before someone else thinks of it an' settles on it. Mother, I was just wonderin' why someone hasn't thought of this before."

The mother was taken by surprise. She sat and looked wonderingly at the boy as he talked. The idea was new to her, but now she thought of it, it seemed perfectly feasible. Work was the only thing needed; but could she and her boy do it?

Five years ago when Mr. Ames had moved upon the bench, he had been promised the new canal should come high enough to bring water to his land; but a new survey had been made which had left his farm far above the irrigation limit. Mr. Ames had died before he could move his family; and they had been compelled to remain in their temporary hut these four long, hard years. Rupert had tried to farm without water. A little wheat and alfalfa had been raised, which helped the little family to live without actual suffering.

That evening, mother and son talked late into the night. Nina listened until her eyes closed in sleep. The rain had ceased altogether, and the moon, hurrying through the breaking clouds, shone in at the little curtained window. Prayers were said, and then they retired. Peaceful sleep reigned within. Without, the moonlight illumined the mountains, shining on the caps of pearly whiteness which they had donned for the night.

(To be continued)

The Word Of Wisdom

A MODERN INTERPRETATION

By JOHN A. WIDSTOE AND LEAH D. WIDSTOE

INSTALMENT III.

"OUT OF THE GROUND"

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." (Genesis, 2: 7, 8, 9.)

"Dust Thou Art"

THIS describes the body of man—not his soul. If a portion of "dust" or fertile soil be taken to the chemical laboratory and analyzed, it will be found to contain many elements, so-called, of which oxygen, nitrogen, carbon, iron, calcium, phosphorus, sodium potassium, and iodine are among the best known by name, though there are other elements equally as much a part of the soil. It is from these and other necessary elements that the body of man is formed.

Under the influence of sunlight and soil moisture, plants feed upon the inorganic constituents of air and soil. From the air they take the gas known as carbon dioxide, which supplies the element carbon, the basis of the organic or combustible portion of plants. From the soil they take water and minerals, the latter incombustible and remaining in the ash when the plant is burned. The water is the solvent by means of which nutritive materials are carried from the soil to plants and from place to place within the plants. Part of the water combines, in the process known as photosynthesis, with the carbon taken from the air to form starch. This, in turn, combines with nitrogen and other elements to form protein and the great variety of substances occurring in plant structures. In all these transformations, resulting from plant growth, the mineral substances taken from the soil, "the dust of the earth," are indispensable. If mineral food is not available in suitable variety and quantity, the plant is stunted or fails to mature. In short, through the processes of plant growth, simple inorganic compounds are transformed into intricate and varied organic plant compounds and structures.

The complex body of man cannot use directly the elements of air and soil and is therefore dependent for its life and growth upon the substances prepared by the plant. Thus the elements of plant products—won in part from the soil—become incorporated into the body of the one who eats them. Indeed, the mineral substances necessary for life are in the main avail-

able to man only through the food which comes directly or indirectly from the plants and fruits of earth.

Composition of the Body

If the body of man be analyzed, the elements from which it is made are found to be those which exist in the air and in the soil, that is, the earth's crust.

The inorganic elements of air and soil are built by plants into forms suitable and necessary for the use of man. Thus, all life depends upon Mother Earth. In very deed man is made of the "dust" of the earth.

Effects of Soil Upon Plant Composition

Since the mineral constituents of plants are derived from the soil, it follows that the composition of the soil will measurably determine the quantities and relative amounts of these elements in plant tissues. Plants grown on soils rich in calcium generally contain relatively more calcium. Those grown on soils containing calcium in the available form of carbonate will contain more calcium than those grown on soils in which the calcium is in the less available form of silicates. It is so with all other essential mineral plant foods.

This matter has been tested by the artificial application of different mineral foods to the soil and noting the effects upon the composition of the crops. It has been found possible by this means to change the relative amount and the quality of all crop constituents, protein, fats and carbohydrates, also to influence size, structure, quality, flavour, resistance to disease, and reproductive power, etc. Indeed, the presence of proper mineral food in the soil produces almost spectacular results in the size and flavour of crops grown, as well as their resistance to pests and various plant diseases.

Since the composition of the food eaten determines largely the effect upon the body, this subject becomes of prime nutritive interest. This whole field is somewhat new, but of vital importance. As it is explored, a new understanding of the relationship of foods to the place of origin will develop. Farmers in various localities will learn what substances to add to their soil to obtain health-giving crops.

Necessary Minerals in Foods

According to present knowledge, thirteen "mineral elements" are necessary for full health. There may be others, but if so, they are probably present in minute, though sufficient quantities in all natural foods, unless grown on impoverished soil. The mineral elements, now known to be necessary, are: Calcium, magnesium, iron, manganese, copper, sodium, potassium, sulphur, phosphorus, chlorine, iodine, zinc and possibly cobalt.

The total mineral substances in the commonly used foods vary from a small fraction of one percent to five percent or more. The proportions of the essential minerals in the total are not the same. Unless the source of the food product is known, the amount and kind of minerals in it cannot be foretold.

A diet which contains amounts of any of the necessary elements below the daily requirement cannot maintain the body in good health. One element may not be substituted for another. Each one is essential. In most fertile soils all of these are present in sufficient quantities for plant production, though potassium, chlorine, calcium, phosphorus, iron, iodine, and copper must sometimes be added to the soil for certain regions for full plant production.

Drs. Greaves and Greaves and others have shown that the mineral composition of foods affect directly the composition of the body. In one experiment two kinds of wheat, one high-calcium, the other low-calcium, were fed. In every instance the animals receiving the high-calcium wheat had more calcium and phosphorus in their bones, and more calcium and phosphorus in their blood. The relation of the mineral composition of foods to human health is a subject that should be given careful attention.

Minerals and Body Functions

Each of the essential elements promotes some life-functions. For example, calcium, which is of first and utmost importance, is found as the chief ingredient of bones and teeth. Dr. Henry C. Sherman states that:

"Calcium is in many ways the outstanding mineral element, both in the purely scientific study of the chemistry of nutrition and in the every day practical problem of meeting the nutritional needs of our own and our children's bodies. . . . To be normal and healthy the full-grown human body must be richer in calcium than in any other mineral element; yet every human being is born calcium-poor."

Calcium is essential to the activity of every cell of the body —and their number runs into the billions. It is necessary in the blood; without it the heart will not beat and the muscles will refuse to function properly. Its importance in bodily functions generally is most essential. The body demands more calcium than any other mineral element, and from birth to age one must make sure that the food eaten contains its full share of this mineral. Iron is needed by the blood to enable it to become purified by the oxygen of the air and is also otherwise used. Chlorine is needed in the blood for the same reason, and for others as well. Iodine is necessary for the health of the thyroid and other glands. So indeed are all the minerals essential for bodily well-being—each has a definite purpose and place in maintaining health.

This view is reiterated by all present day reliable scientific workers in the field of nutrition. Much illness results from the lack of certain essential mineral elements in the food of man. One should be informed on this subject because of its vast importance in human diet.

A normal adult under average conditions of activity and diet excretes daily through the organs of elimination, 20 to 30 grams (about one ounce) of mineral salts as chlorides, phosphates, sulphates, etc. This loss must be made good through the daily food or the body suffers. Indeed it is impossible to overestimate the importance of the mineral content of food.

(To be continued)

I Love To Teach

By Inez Witbeck

(From "The Instructor")

IN a secluded cemetery in an Eastern city stands a granite boulder which bears the simple inscription, "A Teacher." There is no finer, no greater eulogy than this. Even He who was the greatest among the sons of men was known as "The Teacher."

I love to teach. Why?

Is it because of all the arts it is thought to be the greatest and because it is for me to glorify its purpose?

Is it because I would be wise and I know that the wisdom I share with others must first be mine?

Is it because I wish to serve? What greater service can I give than helping in body, mind, and soul-growth of God's children?

Is it because I would be young in mind and spirit? For working and playing with those who are young, make my laugh freer and my step more light, my heart more understanding.

Is it because I love to create, as does the musician his song, the artist a beautiful picture, the poet an inspirational verse? Helping to mold a character satisfies this creative urge.

Is it because I seek the abundant life that is God's promise to the faithful and because helping others to see its beauties, enhances them the more for me?

Is it because I value friendships and radiating a sympathetic friendliness myself, making of each of my pupils a friend, gives my life promise of cheer?

Is it because I would develop my personality and know that those qualities which I would teach my pupils, I must myself possess?

Is it because God, parents, and the state look to my ability to inspire and instruct the youth toward better living, and I want to be worthy of this great trust?

Is it because, as teacher, I may be next to mother in some child's life and feel joy in devotion to this sacred task?

Is it because I am some child's means of self-control? Poise, patience, mastery over self must be mine.

Or is it just because, borrowing the words of Oliver Scott Thompson:

"I've looked for God in many secret places
In the flowers, the sunset, in the song.
I see Him best in human hearts and faces
The old, the young, the fearless and the strong."

I love to teach.

From the Mission Field

DOINGS IN THE DISTRICTS

Liverpool

Brothers David R. Willis, John R. Moore, and David Gardner (District President, 1st Counsellor, and District Clerk, respectively) are the newly appointed members of the District Presidency.

The following are the new officers of the Sunday School in the Burnley Branch:—

Brothers Robert Wilkinson (Superintendent), William Lomas (1st counsellor), Sisters Emma Hardy (2nd counsellor), and Jean Moore (secretary).

The following are the new members of the Nelson Branch Presidency:—

Brothers Robert Pickles (President), James Starkie (1st counsellor), and Elias H. Hardacre (2nd counsellor and branch clerk).

A social was held at Preston Branch Hall by the Relief Society Sisters on Saturday, February 10th. Sisters S. J. Cookman, J. Corless and E. Nutter, were in charge of the evening. Refreshments were served and music for dancing was supplied by a radio amplifier, which has been installed for weekly socials.

The proceeds went to help buy wool for the sisters who meet weekly to make woollen clothing for those serving in H.M. Forces.

Burnley Re-organisations:—

New officers of the Sunday School:

Brothers Robert Wilkinson (Superintendent).

Brothers Baigh, Harry V. Bailey, and Sister Edith Johnson being the speakers. A vocal solo was given by Brother George Laycock, assisted by Sister Arvilla Smith, and the Branch Gleaner Chorus sang a hymn. Approximately 30 members were in attendance.

London

Elders Reginald Brown and Robert Hannah, of the South London Branch, gave two lantern lectures on "Western America and the Pioneer Country," to three different audiences of A.R.P. Workers on Thursday, February 15th. Some 180 men attended and many interesting questions arose out of the lectures.

Sheffield

A Branch Conference was held in the Sheffield Chapel on Sunday, February 25th.

The afternoon session was given over to the Sunday School and Brother George Stubbs took charge. The speakers were Brothers G. E. Lloyd and Douglas T. Walker and Sister Rita Hardy, their theme being "Leadership." There were approximately 25 children and 15 adults present.

The evening session was conducted by Brother J. R. Baigh.

Bristol

Brother William F. Collins was released from position of Branch President of the Bristol Branch. The following are the names of the new Members of the Branch Presidency:

Brothers Herbert S. Millard (President), William T. Collins (1st counsellor), and Henry E. Neal (2nd counsellor).

★

DEATH

GARNETT. — Sister Edna May Garnett of Grimsby Branch passed away on Tuesday, February 13th. She was previously president of the Relief Society for twelve years, and was a faithful and respected member of that branch.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beerley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5. King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station

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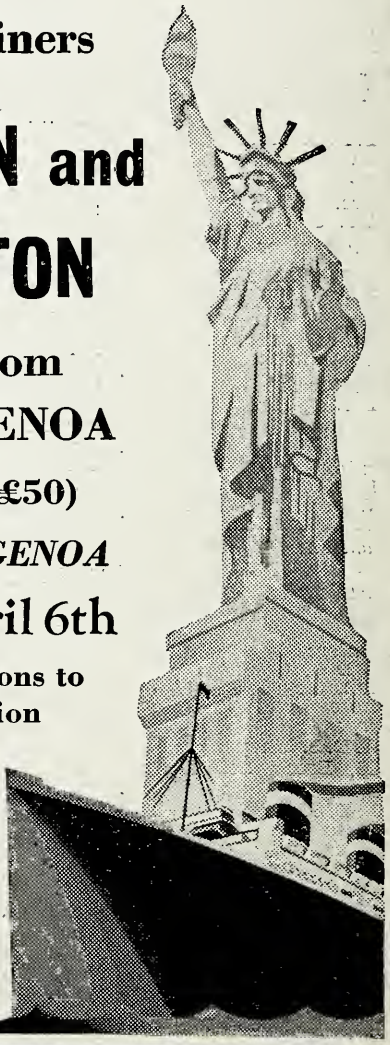

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